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A SERMON

Preached before the
Right Honourable
THE
Lord-Mayor
AND
ALDERMEN
OF THE
City of London,

AT
BOW-Church, September 2. 1680.
Being the Anniversary Fast for the Burning of
AS 111171 L O N D O N.

By GILBERT BURNET.

The Second Edition.

L O N D O N, Printed for *Richard Chiswel* at the *Rose* and
Crown in *St. Paul's Church-yard.* 1681.

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TO THE
Right Honourable
S^R. Robert Clayton,
LORD-MAYOR
OF THE
City of London.

My Lord,

THE Publishing this Sermon, was no easie part
of my Obedience to your Lordships Commands,
and to the desires of the Court of Aldermen:
for I have no reason to expect it should be so favourably
received, when it is brought under the Eyes and Cen-
sures of the World, as when it was first delivered. Since
the good temper the Auditory was in, upon the remem-
brance of that great Conflagration, made it pass more
acceptably at first hearing, than is to be hoped for upon a
stricter

The Epistle Dedicatory.

stricter review of it. And some Persons of high Worth and Eminence, have been of late, treated so unsuitably, either to their Merit, or their designs in what they Preached, that it may justly give such a one as I am, apprehensions of ill usage, for touching our sores, which are so tender, that some cannot bear the handling them in the softest manner.

But having observed that what I said on these heads, was not unacceptable to your Lordship, who are so great a Judge; I do the more freely adventure on making it publick. Since the Justice, Prudence, and Moderation of your Government, has given your Lordship so great an Interest in the esteem and affections, not only of this great City, but of the whole Nation; that as those who are to succeed you in that high Trust, will be valued and loved, as they follow the Pattern you have set them; so there are few things that can recommend such a Discourse, more, than that I may, by your Lordships permission, say, it was approved of by one of so great an understanding, and so excellent a temper, as yours is generally known to be.

God grant this may have some good effect on those that heard it, or may read it, and that the sad prospect now before us, may by the mercy of God, upon our unfeigned Repentance, be changed unto a serene and happy calm:

The Epistle Dedicatory.

calm : wherein that your Lordship may be a great Instrument , both in this City , and in the publick Councils of the Kingdom, is the Earnest Prayer of

My Lord,

*Your Lordships most humble, and
most Obedient Servant,*

G. BURNET.

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My Lord,
I am, Sir,
Yours, Sir,
Yours, Sir,

G. BURNET.



AMOS, chap. 4. vers. 11, 12.

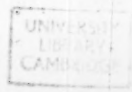
*I have overthrowne some of you , as God overthrow
Sodom and Gomorrha ; and ye were as a Fire-
brand, pluck'd out of the Burning : Yet have ye
not returned unto me, saith the Lord.*

*Therefore thus will I do unto thee , O Israel : And
because I will do this unto thee, prepare to meet thy
God, O Israel.*

THE remembrance of that dismal Day , which
brings us now together, grows too soon stale
and cold ; and perhaps passes rather as a dole-
ful Tale, that we are to hand down to the next
Age, than as a Subject by which our Repentance and
Humiliation are wrought on. We rather glory in our
Wealth, and the great Splendor of *London* rebuilt, than
are humbled, when we remember how she was laid in
Ashes. The Largeness and Evenness of the Streets, the
Regularity and Beauty of the Houses, the Magnificence
of the Churches, Halls, Gates, the Exchange, the Canal,
the Monument, with the other Glories of the City, do
perhaps so much amuse us ; that, seeing now no other
Marks, by which we can know what Places were burnt,
and what escaped that spreading and devouring Flame,

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but.



A SERMON Preached

but the Meanness of the one, compared to the Pomp of the other, we are apt to think, Why should so disastrous a Day be had in such constant remembrance? which might be more suitable when the Wound was green, the Ashes and Rubbish were not removed, when the Impression was deep, and Men were more sensible of their Losses, which in a Succession of fourteen years, they have either digested, or being quite broken by them, have made way for new Inhabitants, that had no share of the former Calamity. But now it may seem too long, to perpetuate the Memory of these black Dayes, and bright Nights, that so many of you looked on then with amazement, and must still reflect on with horror.

Yet if we consider, that, how instrumental soever the Hand of Hell was in it, certainly the Hand, or rather the Breath of Heaven was visible, both in spreading it over so many Regions of this populous City, and in stopping it of a sudden, when the Fire had executed its Commission; we cannot but think it fit, after so long an Interval, still to remember what may be supposed to have been the procuring Causes of such an unheard-of Burning, which seems since, by a sort of Contagion, to have spread into many other Cities of the Nation: And whereas in former times, a Fire that carried away a few Houses was thought dismal; now except it burn down whole Towns, or Streets at least, we think it gentle and merciful. If we also reflect upon the Time when it broke out, that it followed a long and an unhappy War, and a raging Pestilence, our Miseries returning so thick upon us, as Job's Messengers did; all these things concurring with the sad and gloomy Prospect now before us, *It is surely meet to be said unto God, I have born Chastisement, I will not offend any more; if I have done Iniquity, I will do so no more.* And joining that we have seen and felt, with that which is almost all visibly before

before the Lord-Mayor, Septemb. 2. 1680.

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before us, we must conclude, it is fit to turn to Him, who did some years ago afflict us so severely, but has since given us a long Interval of Peace and Plenty, and seems now to be *bending his Bow, whetting his Sword, and preparing against us the Instruments of War.* 2^d 1. 9. 12, 13.

The words in the Text, pronounced upon the like occasion, offer to us, both the Reflection on what is past, the Consideration of what is present, and the Prospect of what we may look for. Of which I shall first speak a little in General, before I apply them.

This Prophecy was given in Commission to *Amos*, one of the Herdsmen of *Tekoa*, a Town distant twelve Miles from *Jerusalem*, and six from *Bethlehem*; so that he lived in the Tribe of *Judah*, tho' he was sent to the Ten Tribes, that still continued in the Idolatry of *Jeroboam*. *Jeha* having rooted out the *Sidonian* Idolatry of the *Baalim*, he and his Family, as a Blessing, even upon that imperfect Reformation, reigned over these Tribes 104 Years; but the Period of it was now near an end, and with it, of the Peace and Liberty of that Kingdom: For *Jeroboam's* Son, *Zacharias*, reigned only six Months; and his Murderer, *Shallum*, but one Month. *Menahem*, who conspired against him, reigned ten Years; yet against him came up the King of *Assyria*, the conquering Empire of that Age; and tho' *Menahem* redeemed his present Quiet, by the Tribute of a Thousand Talents, that procured them only a while's respite. His Son, *Pekahiah*, being a wicked Prince, *Pekah* conspired against him, and killed him, in the second Year of his Reign. Then *Tiglath-Pileser*, another *Assyrian* King, came; and perhaps pretended to revenge the Death of *Menahem* their Allie's Son, and carried away most of the Land of *Galilee* into

Compare
2 King. 10. 36.
& 12. 1, 10.
& 14. 23.

2 King. 15. 19.

2 King. 15. 29.

2 King. 17. 6. Captivity. And the total Captivity of these Tribes followed under their next King. So that from the Days of this Prophecy, what by the Revolutions of Government at home, what by the Impressions the proud *Assyrians* made on them, they had a Succession of grievous Calamities, which ended in the total Subversion of that State. And they were so dispersed in their Captivity, that except some Stragglers that might have returned with *Zorobabel*, they were never again gathered together; so that it is now only matter of conjecture what is become of them.

Amos was one of the last Messengers, that was sent to invite them to Repentance. God had before spoken to them in the dismal Language of his Judgments, by Famine, by the blasting of their Harvest, and binding up the Clouds, that it did not rain; by such Mildew, and Vermine, as had consumed all their Fruits, their Vines, Olives, and Figs; by War, and the Plague, to such a degree that their Dead were not buried, but lay in the Fields, to infect the Air, and to offend the Living. *The Slink of your Camps came into your Nostrils.* Which are all mentioned in the Verses before my Text. And finally, that some of their Cities had been burnt down by the Hand of Heaven. Two years after this another Calamity came on them, from such an Earthquake, mentioned by *Zechariah*, that the People, terrified with it, thought of flying out of the Land; for this Time being contemporary to that of *Uzziah*, the Earthquake there mentioned, which became a Proverb, seems to be the same spoken of in the first Verse of this Prophecy. So that this honest Shepherd was called from his Flocks, to see, if the Simplicity and Plainness of the Man, and of his Style, which is the lowest of any of all the Prophets, could be a Mean to awaken them out of their Impieties.

2 Job. 14. 5.

The Sins he accuses them most for, were their *Irreligion*, desiring to stop the Mouths of the Prophets, saying, *Prophecie not.* And tho' they observed the Returns of their Festivities, their New-Moons, and Sabbath-Days; yet they were weary of them, observing them only for Forms sake, and longed to have them over. He also charges them for their *Luxury*: They had rebuilt their burnt and wasted Cities with hewen Stone, and had planted pleasant Vineyards and Olive-yards; they drank Wine in Bowls, something like Healths now a-days; they anointed themselves with rich Ointment, had their Beds of Ivory, and rich Couches about their Tables, feasted high and had excellent Musick at their Entertainments, were guilty of great Iniquity and Oppression, so that there was no Truth nor Justice among them. And they were become so bare-faced and impudent in their Vices, that good and prudent men thought fit to *keep silence in that Time, because it was an evil Time.* For all these Reasons the Prophets threaten them with a Captivity, and other severe Judgments; and that because God had known them only of all the Families of the Earth, therefore he would punish them for their Iniquities.

In the Words I have read, he says, *I have overthrown you* (some is not in the Hebrew) *as God did Sodom and Gomorriha.* As, does not import in the Scripture-Phrase an exact resemblance, but only some similitude in general. So that it does not necessarily import, that Fire came down from Heaven on them, but that they were overthrown totally, perhaps by Fire, Thundring or Lightning. The Chaldee Pharaohra understood it more generally and rendred it thus: *The Word of the Lord abhorred them, as he did Sodom and Gomorriha.*

You were as a Firebrand pluck'd out of the Burning. A proverbial Form of Speech, either expressing the great Danger

Zech. 3. 2.
Jude 23.

Danger they had run, with the extraordinary Deliverance they had met with, God rescuing them on a sudden; as also the despicableness of their present Condition, since nothing looks worse than a Firebrand snatch'd out of the Fire.

Yet have you not returned unto me, saith the Lord. They continued in their Impieties, and irreligious Worship, in their Separation from their right way of worshipping God at Jerusalem, in their Luxury, Sensuality, and Injustice: and all the Judgments they had felt, which perhaps might have a little awakened them, when they lay under them, had not any such effect, as to turn their Hearts or to change the Course of their Lives.

Therefore thus will I do unto thee, O Israel; and because I will do thus unto thee. Thus, may either relate to the former Judgments, as if they were to be repeated upon them; or to what follows of the Captivity threatned in the beginning of the next Chapter, *The Virgin of Israel being fallen, and not able to rise*; Ten being left of an Hundred, and an Hundred of a Thousand.

Prepare thee to meet thy God, O Israel. This is either an Ironical Alarm to them, to see what they could do to resist that God, the God of Hosts, that formed the Mountains, created the Wind, knew the Secret of Mens Hearts, could bring darkness on the Earth in a bright Sunshine, and tread upon the high Places of the Earth, the great Powers and mighty Empires, at his Pleasure: they were to try how they were able to resist his Thunders, to bind up the Clouds, or the Winds of Heaven or to disperse those Armies that he was to send against them; whom he would inspire with great Courage, when they should be struck with pannick Fear, and such sorrow and dejection of Mind, that all their Songs should be turned to Lamentations. Or this, *Prepare thee to meet thy*

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thy God, is an Invitation to Repentance, as that which could only avert those Judgements that were ready to break forth on them, and dissipate the Clouds; so that instead of the Storms they had reason to look for, they might be blest'd with a serene Calm, and entire Peace, upon their returning to God.

Having thus opened the Scope and Intention of the Prophet in the Text, I shall now speak to these four Particulars.

I. When we have met with Judgements, signal, both in their kind, and in the deliverance out of them, we ought to remember God's hand in them, and to consider, for what ends he both laid them on, and took them off.

II. We ought to consider, what effect these have had on us? Whether they have made us turn to God, or not?

III. We are to consider, how much severer Judgements we may reasonably look for, if those that have already come upon us, have not prevailed to make us return to God.

IV. Upon all this, we ought to look unto God, and to endeavour to prevent that which we cannot otherwise avoid or resist, by an unfeigned Repentance.

For the First of these: If we believe, that the World is governed by a Supream Providence, we must conclude, that more astonishing and extraordinary Events, not only

only fall not out by chance, but are directed for some great ends, proportioned to such means. If either an Accident, or a Combination of cursed Men, first kindled this Fire, yet the Wind that waited on it, and drove it forward with such violence, that neither the many Hands that were employed to quench it, the Neighbourhood of so much Water, the Engines used, and all the other Means that could be thought on, were effectual to stop its Rage, till it had done its Work, was a manifest Indication of the Hand of God in it. And how much soever Mens thoughts may be now blunted on this Subject, yet then, as I have understood from those that saw it, there were few that look'd on, that seemed not touched with the apprehensions of God's displeasure. Many that were not immediately concerned in it, yet sinote on their Breasts, and said, *This is of God, let us return to Him.*

I shall not enlarge on the Description of it, or of the unexpected stopping of it in many places, even in the midst of very combustibile Matter; so that the quenching of it had almost as manifest Characters of a Divine Appointment on it, as the Conflagration it self. It would very ill become one that saw it not, to spend much Discourse about it to those that saw it, and as it is to be presumed, will never forget it, but will tell it to the succeeding Age; as God commanded the *Israelites* to convey down to Posterity, the remembrance of the Captivity they had groaned under in *Egypt*, with the signal Deliverance out of it: for things of so extraordinary a nature ought never to be forgotten.

I know it is not fit, upon every Calamity to enter into the Secrets of God's Providence, nor to determine what were, and were not the procuring Causes: or what were the more principal ones. In these Cases men of several Parties, have always found out somewhat in which they
tho gh

thought themselves least concerned, and have been willing to load that with the whole burthen of God's Indignation ; and so upon this occasion, Men have not been wanting to assign such Causes, as might make those from whom they differed more hateful. But who has said, *What have I done?* And indeed, tho' we may err in saying, one thing more than another drew down this Judgment on us, and in the enumeration of the Causes of it, may fail in the Account ; yet it is certain, that when we lay them all together, and more particularly reflect on such of them, wherein we find our selves most concerned, we are in the readiest way to prevent the like, or heavier Judgments, from coming on us for the future. It were also a vain and bold Presumption in any, to enquire into this Secret, Why this City more than others, or these parts of it more than others, were burnt down? Our Saviour, by his Answer upon the like occasion, concerning those whose blood *Pilate* mixed with their Sacrifices, or those on whom the Tower of *Siloh* fell, takes all Men off from such Curiosities, suggesting to them a more profitable Meditation: *I tell you, Nay ; but except ye repent, ye shall all likewise perish.* In general, we are certain that God afflicts us not willingly ; and so, without a more particular enquiry, we may conclude, that there were great reason for this awakening Dispensation. And therefore, instead of looking backward any longer, I now proceed to the Second Point, to examine, What effects this or the like Providences have produced upon us? And whether we have returned to the Lord, or not?

I shall confine my Discourse to those three Heads, on which the Prophet founds his Charge, *Irreligion, Luxury, and Unrighteousness* ; and shall desire you to bear with the Plainness, which becomes such a Subject, and such an Occasion. I cannot say upon the first Head, of *Religion*, that the chief part of the Prophet's Accusation concerns

us: for the Sins of *Dan* and *Bethel* do not belong unto us; we have not set up a new Way of Religion, different from that appointed by God; we have not been guilty of any open Idolatry, in worshipping the Works of Mens hands, or of making any resemblance of that invisible Being, whom we adore. But in the Head of Religion, I shall name other things, wherein we have been as far from returning to God, as the Ten Tribes were.

First, They minded nothing but the external Pageantry, the Musick, and other outward Performances, and were weary often of these, so that their solemn Days were Abominations to God. And now, if we look among our selves, tho' there may be perhaps more Care in this great City, than in any of the World, about the decent Observation of the Sabbath; this is the Magistrates Glory, who do so carefully restrain the Violation of that holy Time; yet many of those, who in compliance with Custom go to Church, do it meerly for Form. But if we examine what these Assemblies amount to, for the greatest part, we cannot think but God abhors and despises them. Many go to them only for Custom; others, to shew their vain Apparel, and dress themselves with such gawdy Pomp, as if it were a Play, rather than the Worship of God, they went to bear a share in. I speak not against modest Decency and Cleanness; but the vanity of many Peoples Dress is no small Scandal to our Churches, who not only gratifie their own Pride, but do all they can to distract and tempt others.

In the Worship of God, how little serious are we in all the parts of it? We confess our Sins without Contrition, we pray without Devotion, we praise God without Affection, we hear the Scriptures without Faith: So in a word, all is but Form, and even of that we grow soon weary. Any Excuse serves us, either to be absent, or to come late. The too visible coldness of most Peoples behaviour shew,

shew, their Hearts join not with their Bodies or their Lips in the Worship of God. For Sermons, they are hearkened to, as other Discourses are, which we either censure or commend, as we see cause, or perhaps sleep all the while: But if we do mind them, it is for most part rather to furnish our selves with some Notion, to maintain Discourse, and to gratifie our Vanity, than to be truly edified by them. And what we hear that more immediately concerns our selves, we put off, perhaps, with a slight Groan, and may be say within our selves, *God be merciful to us, we are all Sinners.* Do we think God is pleased or can be delighted with such Assemblies?

For the two Sacraments, the Devotion of the one is almost quite gone, it becomes a matter of Entertainment, and is used as a Ceremony that brings much Cost with it; the Sponsors considering more the Fees they are to give, than the Vows they make; and these being so slightly made, no wonder they are slightly performed. It is true, the other Sacrament is kept up with a little more seriousness, some more Preparation and Devotion, but because People are a little apprehensive of this, many take the best course they can to ease themselves of it, and do not receive in many years, unless the Law of the Land make it necessary, which is by too many more considered than the Laws of Christ in his holy Gospel. If we sum all these together, and reflect on the Coldness and Deadness we are all guilty of, in our Religion and religious Worship, can we think that we have yet *returned to the Lord*? Can such a dead lifeless way of serving him, be acceptable to him, that knows how far our Hearts are from him, when we draw near to him with our Lips? Can he take pleasure in these Assemblies, which, as all Forms must be, that are not enlivened by an internal Devotion, grow burdensom to our selves; and are only kept up as a Compliance, either to Custom, or some Remainder of a natural Religion,

Religion, that we have not been able to extinguish quite in our Consciences, after many Attempts made to sear them.

But to all this it may be opposed, Are not we zealous for the Reformation? Sure all this Heat and Flame must rise from true Religion? I deny not, but this great City has been on all occasions very forward in expressing their Zeal for the Reformation; but even upon this Head, God has not a few things to charge us with. *St. Paul* tells us of a Zeal of a far higher Strain, than I am afraid ours rises to, even of *giving ones Body to be burnt*; which yet would profit nothing, if it flowed not from true *Charity*. So if our Heat about Religion rise not from a true and internal Love to it, God may make it useful to others, but it shall avail us nothing. The Corruptions of true Religion, in all Times, have risen from this, That those who would not submit to the necessary, but hard and difficult parts of it, have studied to cheat themselves, and if they could, to bribe God, by setting up in room of these, some more easie and pompous things, which their Circumstances qualified them for, and they have spent much of their Wealth and Heat upon these. Some have adorned Churches, and adulterated several parts of Religion, by the Splendor they have added to them: Some have been very exact in external Performances; others have taken pleasure even in rigors on themselves; and others have been active and zealous in that Cause, which they took to be the Cause of God. According to the difference of Mens Constitutions, so they have chosen various Wayes, that did most sute with their Tempers, and by a great Zeal about these, have pacified those Clamors, which otherwise are apt to arise in a guilty Conscience. The Sanguine love Pageantry; the Flegmatick, the dull return of their Forms; the Melancholy affect Severities; and the Cholerick are peevish and passionate, and think those Heats that are natural to them, are Sacrifices of great

great value with God. But will he accept of these from such defiled hands?

I know, those that are inwardly possessed with the Love of God and their Neighbour, and have a just sense of the Love their Redeemer hath shewed them, must have a very lively concern in those things that relate to his Glory, and the Salvation of our Souls. But if we only put on a heat, and counterfeit a Zeal, where there is no good Principle under it, this is but to mock God, and think to pay him with false Coin, because it has the superscription of the true. If our Zeal is only Passion or Faction, then to offer this up to God, is to bring wild-Fire, and kindle it on his Altar.

There are two sad Indications, that declare the Zeal of the greatest part is no better: The one is, that the rest of their Lives are not of a piece with their Zeal. It is an impudent thing for any to pretend, that he is concerned that others should glorify God, when he is so ready to dishonour him himself; or that the sincere Belief, or pure Way of Worship, may be preserved, when he so cares, as if he neither believed in his Heart, nor worshipped God in his Spirit. God is not mocked, but discerns through all our Disguises, the secret Thoughts and Intentions of our Hearts. I speak not this to cool or lessen your Zeal for the Reformation, but to direct it aright, that it being fixed on a better Principle than either Passion or Interest, may have a deeper root, and a stronger operation, may be more acceptable with God, and more effectual by his Blessing: which cannot be expected to hypocritical Pretences, or at best, the Fermentation of Revenge or Interest.

Another sad Symptom, that shews our Zeal about Religion is not what it ought to be, appears in these unnatural Heats, that grow every day among our selves, for things, of which, to speak modestly, a Man must say, they

they deserve not that warmth which we bestow on them. If a Man is so far free from the Contagion which most are infected with, by being of a Party, as to consider the things themselves, he cannot but stand amazed, to see Men, who agree in all the Substantials of Religion, quarrel so violently about some external and less important Matters, when the Enemy is at the Gates. It was one of the clearest Demonstrations of the Wrath of God on *Jerusalem*, that during their last Siege, the Factious were so high within, that as they had any respite from the Enemy without, they were destroying one another. They would not know the things that belonged to their Peace in time, and so they were hid from their Eyes in the day of their Visitation. When the *African* Churches were ready to be devoured by the *Vandals*, who besides the Barbarity of their Tempers, were *Arrians* by their Religion; The Schism of the *Donatists* did so rage, and was managed with such heat, too much of both Sides, as St. *Austin* laments, that it was a manifest sign of their approaching Ruine; yet that holy Father, with the other Bishops of that time, made great Offers for comprehending the *Donatists* within the Unity of the Church; one was, to take them into a share of their Functions, and that the Survivor should be the sole Pastor. But secular Men enflamed the Differences, and the Governors punished the *Donatists* so severely, that St. *Austin* wrote often to them, to stop these violent Proceedings. But that holy man died, while *Hippo* was besieged, and the Prop of these Churches being removed, they soon became a Prey to their cruel Enemies, who brought them all under a most terrible and undistinguish'd Persecution.

When the *Mahometan* Impiety, and *Saracen* Empire, was spreading in the East, the *Greek* Empire fell into such Divisions and Animosities about the will of Christ, and the Use of Images, that disjoyned them one from

Lib. 1. con.
Parm. cap. 7.
lib. 3. con. Pet.
tit. c. 49. 50.

Edist. 60,
127, 158,
159, 160.

from another, and made way for the growth of *Mahometanism*. Shall we follow these Paterns so carefully, as if we were afraid to miss such Calamities as fell on them? Are we so little sensible of the Advantages we give our Enemies, and the weakning we bring upon our selves, by such Jealousies and Heartburnings? *St. Paul*, when the *Corinthians* following their just Law-Suites before Unbelievers, brought thereby a Scandal on Christianity, charged them rather to suffer Wrong, than that a Brother should go to Law with a Brother. If such things, which had a foundation in Justice and Property, were to be forborn for their Indecency; O how much more reasonable is it now for those who publish the glad Tidings of Peace, to lift up their Voices as a Trumpet, to sound a Retreat from this ungodly War in our Church, and to call Men off from their unseasonable Heats, to a greater Calm and Temper, when the Effects of them are like to be so fatal.

It has been the Device of the Church of *Rome*, both to keep Unity within her self, and to foment Differences among others, ever since the Reformation. They have Differences among them of a far higher nature than any we have among us. The most material Differences in Matters of Doctrine, that have raised the greatest Animosities in this Island, have been about the Nature of Divine Grace, and the Order of the Decrees of God: but those have been carried as high, if not higher, in the Church of *Rome*. I need not mention the many Differences among the several Families of the Schoolemen, who have invented various Explanations of almost all the Mysteries of their Religion, and have defended their Sentiments with as little Modesty of Language, as many of our Writers do; yet all this has not broken their Church. In that which is to them the fundamental Point of their Religion, where the supreme Power of judg-

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ing Controversies infallibly is lodged; tho' they all agree against us, that there must be a living infallible Judge, yet they do not agree in whom this Power is placed. Many set up the Pope; others are so ashamed of this, that they are for the Council, without the Pope; and others chuse a middle way, and are for ascribing it to the Pope and Council together: And yet if the Council has either the Infallibility entirely, or has any share in it, so that it is no where without its concurrence, then they have no infallible Judge, it being 115 years since they had a General Council, and 'tis like to be much longer before another comes.

I need not enlarge on their other Differences, either the ancients Contests concerning the Immaculate Conception of the B. Virgin, which were not only supported by ordinary Reasonings, but by Pretences to Visions and Revelations; and the latter Contests, that are yet depending at the Court of *Rome*, concerning the Morals of the Jesuits, and other modern Casuists: All these shew the Varieties among them in Matters of Doctrine.

Those who have Travelled among them, and narrowly observ'd their Customs, see that there are no small Diversities in the Rites and Forms of their worship. Every Nation, and every Religious Order, has some Rites that are peculiar to them; and tho' the *Roman* Office is now used most commonly, yet as the *Ambrosian* continued long at *Milain*, and the *Mozarabick* in some parts of *Spain*; so here in *England*, the Southern parts followed the Use of *Sarum*; the Northern, the Use of *York*; *South-wales*, the Use of *Hareford*; and *North-Wales*, the Use of *Bangor*; besides a peculiar Use that *Lincoln* had for that large Diocese. All which shew how willing they were to knit all People to their Communion, indulging them some peculiar Rites, either different from, or added to the

the rest. So well have they studied the Policy of keeping their whole Strength united together, against those they call Hereticks, and their common Enemies; tho' they have not been able to bring all their Votaries to an Uniformity, either in Points of Doctrine, or the Forms of Worship.

They have no less industriously blown upon and improved all the Differences among the Reformed, to break them among themselves. Could so small a matter, as the Difference about the Presence of Christ in the Sacrament, (which was only a speculative Art, since their Worship did not differ,) have so divided the *Lutheran* and *Helvetian* Churches, if some secret Practices of theirs had not wrought on the Weakness and Passions of some angry Men? The *Papists* saw this as well on the one hand, as the Princes and soberer Divines perceived it on the other. At one Publick Conference, appointed by the Diet of the Empire, between *Papists* and *Protestants*, for settling Religion, the *Papists* knowing their weak Side, and desirous to throw a Bone among them, proposed, that they should first agree to condemn the *Helvetians*. *Melancthon* perceived what this aimed at, and so studied to divert it, but other peevish Divines grew so hot about it, that they broke up the Meeting, to the no small joy of the Popish Party.

Hist. of the
Council of
Trent. lib. 5.
Anno 1557.

How far they may have practised among us to inflame our Differences, I shall not determine, but I am sure there is nothing we can possibly contrive, more both to their Advantage and Satisfaction, than this is. The Heathen Philosophers had different Schools, but worshipped in the same Temples. The Primitive Christians differed in many Customs, both about the Observation of *Easter* and *Lent*, with many other various Rites; but they never broke the Bond of Peace and Perfection, the Unity of the Church, till the Bishops of *Rome* began

A SERMON Preached

gan to lay their Yoke upon the other Churches. It were a great happiness to be exactly of the same mind : and such as differ from the Publick Constitution, ought certainly to examine the ground of these Differences, with calm and unprejudiced minds : And to pronounce my own opinion freely, and without reserves, I am very confident if that were done, with the Care and Application that is requisite, the Truth would soon appear to be of our Church's side : and if there be yet any Defects in our Constitution, or any thing that requires Amendment or Improvement ; as no doubt, none ever was since the Apostles days that needed it not ; then let clear Reason, and calm, but steady Endeavours be used for compleating or ordering what is wanting or amiss among us ; which his late Glorious Majesty offered to redress, for settling this Church. And it will seem strange, if any who glory so much, and so justly, in the Honour the Church received by so great a Testimony, as his Martyrdom gave it, should not follow those Thoughts, which He, after a long course of Sufferings, and deep and devout study about them, had taken up ; a due difference being made between the things that he offered in compliance to the heat of that time, and the more retired Reflections himself had.

But if so great a Happiness, as a compleat Unity cannot be attained to, let us, at least, lay aside our Unnatural, Unchristian, and unpolitick Animosities ; condescending to the Infirmities of the Weak, and pitying them rather than insulting over them : Let such mutual allowances be given as Humane Infirmary, the weakness of many mens Reasons, the strength of their Passions, and the force of Prejudice and Education require. And if we will so order our Zeal, that its first and chief Operation be on our selves, reforming our lives, and purifying our Hearts, and then apply it proportionably to other things,

things, giving to every part of Religion such a share of it as the importance of the thing requires; then a great deal of our heat would be soon allayed.

But to speak plainly; Is it a Christian Zeal to disseminate Lies and Scandals? To expose men that have deserved highly, for some supposed Mistakes? These things ought not so to be. If those that run about with the greatest violence, blowing on such sparks, would examine themselves, as in the presence of God, what is the secret cause or spring of all their Motions, I am sure much of it will be found to flow from *bitter Envy and Strife, which bring on Confusion and every evil work: and not from the Wisdom that is from above, and is first pure and then peaceable, and easie to be entreated.* *Jam 3. 16, 17.* And as we ought in meekness instruct those that oppose *2 Tim. 2. 25.* themselves; so others should not express too great uneasiness at the instructions we offer them.

If we will reflect on the high value our Saviour set on our loving one another, that thereby *all men should know that we are his Disciples,* *Joh. 13. 35.* it would soon change our Temper; so that being ashamed of our former Contentions, if we could not of a sudden come to think the same things; yet the same Spirit of Meekness, Humility and Charity dwelling in us, we should soon grow up into one Body: from which we are not kept, so much by the Differences themselves that we dispute about, as by that Alienation of Mind, which hath so violently rent us from one another. And this makes that for all the Evils which we have either felt, or do still fear, instead of accusing or condemning our selves, we lay the blame wholly upon others. The City blames the Country, and the Country the City: We of the Church blame those of the Separation, and they of the Separation blame us of the Church: But alas! who look into their own Consciences, and humble themselves before God!

This Evil is of the Lord, therefore let us turn to him with our whole Heart: and we shall certainly feel, that as a spirit of true and real Holiness rises in us, we shall grow above these Contests for small matters. For God seems to punish us with this division of Language and Heart, as he did the Builders of *Babel*, for our other sins; since without a stroke from Heaven, a common measure of Infatuation could not carry this so far.

And now I go to the next particular charged by the Prophet on these Tribes, wherein they had not returned unto the Lord: That was *Luxury*. They had rebuilt their Houses, furnished them gloriously, and surfeited themselves with their Plenty: which they abused by their excessive Intemperance, both in eating, drinking, and in other Jollities; being insensible of the Judgements of God, that had either fallen on them, or were hanging over them. And in this, how parallel are our sins to theirs? This City is rebuilt with an increase of *Luxury*, as well as Order and Beauty: How many do exceed their Rank and Condition, the many Breakings do too manifestly declare: few are contented to live in that moderate Frugality and Decency that their Ancestors used; and complain of want and decay of Trade, because their comes not in enough to supply their Vanities, or to serve their *Luxury*. The Intemperance that abounds is too notorious to be much insisted on; as if those Liquors which God hath blessed us with, for refreshing and restoring our Spirits, were to be used either for the inflaming of our Lusts, the depressing our Reasons, impairing our Healths, and the profuse wasting of our Time and Estates. Inventions also must be fallen on for the decent forcing others to the like Excesses, by setting Healths about. A practice so ridiculously Brutal, that it were a loss of words
to

to go to expose it : Hereby men are not satisfied to Gratifie their own Intemperance, but most lay snares for others. And how studiously do these Agents for Vice, endeavour to corrupt all that are so unhappy as to fall in their ill Company ; training them on by degrees, till they have raised them to the like pitch of Impiety with themselves. To this is joyned the Excess and Curiosity of Entertainments, which has been long accounted one of the special Vices of this City. Our Bodies when nourished in the most moderate manner, and kept down with Exercise, yet are apt enough to raise many Temptations in us : which we ought not to cherish, by laying in a too plentiful provision for the Flesh, with its Lusts and Affections. When People give themselves up to all the incentives to Lust, and by Jollities, Musick, Balls, Drinking and Feasting, have laid themselves out to so many Temptations, and prepared so much fuel within for these impure Flames to work on ; it is no wonder that all excess of Riot and wantonness should follow such Disorders. The Indecencies of both Sexes going to Taverns, the corruption of a defiled Stage, the gross Liberties which many take, have now run us into such a mire of Filth and Sensuality, that it is scarce decent to rake in that kennel : and to speak of the things that are done, alas, not in secret, but in the sight of the Sun ; *Shall not God visit for these things?* Have we yet returned unto him ? or do we not go on to dare Heaven, and work all manner of Abominations with greediness. And while such Vices abound, and so many Judgements hang over us, who is betaking himself to Fasting and Prayer ? who hath cut off any of his former Excesses, or is accusing himself ? Sin and Lewdness are still growing, and its like will go on, till, as the Prophet threatens, *God shall make your Sin to go down*

at Noon, and darken the Earth in the clear day. Poetical Expressions for unlook'd for Miseries. Then he will turn your Feasts unto mourning, and all your Songs unto Lamentations: and instead of the vanities of your Apparel, and the costly dresses on your Heads, will bring Sackcloth on all your loyns, and baldness on all your heads, and make your mourning to be like the mourning of an only Son.

The third thing for which the Prophet accuses the ten Tribes, is, that which Luxury must carry with it, to support it; their *Injustice and Oppression*. A man that spends profusely on himself, as he disables himself from giving the Poor such a share of his Wealth as he ought to do; so he grows unable to perform those stricter Duties of Justice and Equity to his Neighbours with whom he deals. Men that will live high, must maintain it by all possible means: If the cheating, even a Friend, the Sophisticating corrupted Goods, the defrauding Creditors, by covering one with some Protection, or pretending he breaks, to force Abatements of just Debts, or perhaps the profuse wasting both his own Stock, and the Stocks with which others have trusted him, become necessary to furnish out his Luxury and Vanity, he sticks at none of them. I do not doubt but the Regulations made in this great City are as exact and well considered as in any such City in the World; but as long as the high way of living continues, many unrighteous things must be invented for defraying that Expence. Justice and Righteousness are among the first Elements of Virtue, which Nature does so early teach all men; and are so necessary to the Peace and Government of the World, that we do very impudently pretend to the high things of Religion, if we have not begun with these, which are the lowest steps to it. If Trade is carried on by

Lying,

Lying, Cheating, Sophisticating, Extortion, and unregulated Usury, can a Blessing be expected from Heaven, on Wealth so acquired? If men make *their* 8 ch. 5, 6, 8, v. *Weights small, and falsifie their Balances by Deceit, so that they sell the Poor bread, shall God forget these things? shall not the Land tremble for this, and every one mourn that dwelleth therein?* If the Mysterie of some Trades consists in the Cheats of them; if Retailing is manag'd by lying; if Debts are paid by coufenage and fraud; if Bargains are made after too much Wine hath numbed or overheated the Spirits of the one Party, of which the other takes the advantage; if men have ever so much wealth and cunning both in acquiring and preserving it; yet according to the Prophetical expressions in the Ninth Chapter; *Though they dig unto Hell God will take them thence, and though they climb up unto Heaven he will bring them down; though they hide themselves on the tops of Mountains, he will search and take them out from thence, and if they should lie as close as in the Bottom of the Sea, he will command a Serpent to bite them.* In these Points we ought on such dayes of Humiliation, if we intend not to add the Mockery of these to our other Sins, to examine our selves, as in the Presence of God, and see whether we have either departed from our old Sins, or instead of doing that, do not only continue in them, but contract new Guilt. If we will break the Yokes of Oppression and Injustice, if we convert what formerly went to our Luxury and Vanity, and apply it to the Necessity of our poor Brethren; and if instead of these Forms (in the repeating which we have too long placed all our Religion) and of our bitter Hearts, we do follow *Peace with all men, and Holiness, without which no man shall see the Lord:* then when we pray to him, he will hear our Prayers, *our Light shall shine out under all that Darknes, that now covers us; God shall*
guide.

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guide us continually, and so satisfy our Souls, that we shall delight our selves in him and his Service.

But if we will still continue in our Sins, and satisfy our selves with so slight a way of serving God, then we may look for either the like, or heavier Judgments: which is the third thing I proposed to speak to; *Therefore thus will I do unto thee.* All the Corrections that God layes on us, are to amend us, but if these prevail not, then other severer means must be used for the same end, more searching Medicines when gentler ones cannot raise or carry off the Humours; and in Conclusion, God often makes those Nations on whom he had bestowed the most discriminating Marks of his Favour, the most publick Instances of his Justice, as he did the *Jews* of old, for their Idolatry, and the *Roman* Empire, after they had so strangely corrupted the Christian Religion: more signal Judgements being perhaps the only Means left to work on some, whom indulgent Providences do not prevail with; who indeed can be awakened by nothing, but Thunder and Lightning. In the Government of the World, the Methods of divine Providence are so mysterious, that it very ill becomes us, to take on us to judge how things shall fall out; yet since *Solomon* has observed that there is nothing new *under the Sun*, and by what has been, we may collect what may be; there are two things threatned by this Prophet; *a Famine, not of Bread, nor a Thirst for Water, but of hearing the Word of the Lord: so that they should wander from Sea to Sea, and run to and fro to seek it, but should not find it.* The other was, *that they should go unto Captivity before their Enemies, where God should command the Sword that it should slay them, and he would set his Eyes on them for Evil and not for Good.* It is worth our time to consider what we may expect either of these ways.

Eccles. 1. 9.

8 ch. 11, 12.

9 ch. 4.

before the Lord-Mayor, Septemb. 2. 1680.

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As for a Famine of the Word of the Lord, whether it shall come upon us, from that Religion which openly professes its Design to be to take the Scripture out of the hands of the People, or from any other hand; we have Reason enough to look for it, when we consider how horridly we have neglected and abused it. The greatest part never trouble themselves about it, and, perhaps, since their first Education and Child-hood, have never looked on it; others have read it, and fixed it more carefully in their Memories, but rather that by talking in that Stile, they may conceal their Villanies; and by the Misapplication of it, excuse their Errors and Faults: but how few read it with a plain Simplicity of mind, to receive Instruction and Light from it, and to kindle greater Warmth of Affection in them, from the many excellent Passages in it: which, what Effect soever they may have on vulgar Readers, are, to those that read them, with a well-disposed Mind, strong and sharp as a two-edged Sword. It cannot be denied, but Religion, among us, has lost much of its Force and Authority; and many, seeing thorough the Hypocrisie of one sort, and the Formality of another, have come to imagine, that there is nothing in it but either Custom or Interest. And I wish the great Scandals that our Contests have given to all men of clear and disengaged Reasons, may not have occasioned or encreased this in a great Measure. Universally the Gospel is preached and heard without that Sense, which a thing of such high Consequence deserves; for certainly, it must be acknowledged, that either Christianity is a Contrivance or Dream, or that it is the most important thing in the World. How far other Accidents may deprive us of this, of which the Force and Efficacy is, in a great part, gone, we do not know: whether downright Atheism, or the Disbelief of all revealed Religion,

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which has got such footing among us; or other extravagant Conceits of extirpating a Gospel-Ministry, as the decentest Introduction to these, may not bring us within this Curse, I shall not play the Diviner: but the great rage by which many endeavour to make the Clergy hateful and contemptible, with a Concurrence of some other things, seems to give just Apprehensions, that we may live yet to see such days.

I confess, on the other hand, the Appearances seem more probable and threatening, that we shall be brought under the Tyrannie of that Church, that can never hope to advance her Interests, but by suppressing this Light, by prohibiting the Scriptures, and perswading the World to deliver up their Faith and Conscience to the keeping and governing of their Priests; for who can go over to them, till his Mind is so loaded with Prejudices, that he dares not use his Understanding and Reason? Can any man believe that a Bishop, chosen with all the craft and intrigue that can be used among the cunningest Statesmen in the World, should be presently the Head of the Church, the Universal Pastor, St. Peter's Successor, and the Supream Judge of all Controversies? who though he understand no Divinity, and practises as little Morality, yet must decide all Controversies of Religion; and that in his Sentence all must acquiesce. He that can believe this, is well enough prepared to go over to them, and to believe the only thing I know, which is more incredible; that a Priest, by virtue of a Character given him, which is every whit as unintelligible as this great Effect of it, can, by pronouncing of five words, make a piece of Bread and a little Wine, become the whole and entire Substance of the Body and Blood of Christ; so that it is all in every crumb and drop of it. These are things to which men must be long and well prepared, before they can think

think they believe them : for it may be justly made a Question, Whether they do, or indeed can believe them ? This Religion must of necessity, for its own support, extinguish the Light of the Scriptures : in which, the part that came more immediately, than any other, from God himself, has not escaped their Expurgation : I mean, the ten Commandments ; of which, the Second, one of the fullest and most copious of them, is left out of their Catechisms ; because it must have cleansed the Churches of Images, and the many other Monuments of Idolatry, with which they have defiled it. And in the New Testament, that part of it on which they have built most, is yet so contrary to one of their Devices, that it was fit for them not to let the People understand it. I mean the Institution of the Eucharist, in which Christ said, *Drink ye all of this*, when he gave his Disciples the Cup. They had also made their Worship so ridiculous, by the many strange Legends read on the Saints dayes, to which both the Collects and Anthems for these Offices do relate, that it had been hard to have brought the People to hear these things gravely : Therefore it was very fit, for these ends, to have their Worship in an unknown Tongue : though St. Paul has written so copiously on that Subject, that it is not easie to imagine how their minds are compos'd, who believe that he was inspir'd, and yet approve of a Worship, in a Language not understood by the People.

1 Cor. 14.

But after all these Corruptions of theirs, why should we not think it reasonable to believe, that since we have given our selves up to some of the worst Effects of Popery, God should abandon us so far, as to suffer us to come again under that yoke, from which, by a mighty hand, he delivered our Fathers ? While we worship him meerly out of Form, what difference is there be-

tween that and the *telling of Beads*? If we think a loose Life may, by a few touches of Sorrow, be so expiated, that these shall carry us to Heaven, is not this almost as bad as to believe *Attrition is sufficient to Salvation*? If we think our coming to Church, or Sacrament, will save us, is it not as bad as their *Opus operatum*? If we blindly deliver our selves up to a Party, and follow all its Interests, what better is this than their *Implicit Obedience*? and if we allow our selves in that rage and violence, by which many carry on their Opinions, seeking the Ruine of all who differ from them, and spare no Methods, how false or cruel soever they be; This is not far from their *Extirpating of Hereticks*, and saying, *there is no Faith to be kept to them*. If by these and many more particulars, we examine how much the Spirit of Popery doth still leaven us, many of these who seem most heartily opposite to it, will be found deeply tinctured with it: And if we are secretly corrupted with some of the worst Principles of that Religion before we are aware of it, the other parts will more easily follow. Our Doctrine and Worship are *Reformed*: That we owe to the last Age, and to our Educations: But if our Hearts and Lives are vitiated by the same ill Principles, under another disguise, it will not be so great a Leap as some men imagine to get over that Gulf.

Here is one danger before us: it is a great one indeed, and perhaps the very Methods some may use to secure us from it, may precipitate us headlong unto it. *Caiaphas* advised the *Jews* to kill our Saviour, fearing that upon his pretending to be a King, the *Romans* might come and take that place; But this did so provoke God, that what they feared, came upon them: so whether some by over-bending their Zeal and Fervour, may not overthrow a Church, which has been, ever since the Reformation began, the greatest Bulwark.

wark against Popery, and drive things much further than at present they intend or imagine, I leave it to the thoughts of wiser men.

The other thing thre tned by the Prophet, is, their being led unto Captivity, and given up to the Sword. Our present Wealth and plenty, the Situation of our Countrey, the strength of our Fleets, and the natural Bravery of the Nation, may seem perhaps to raise us beyond the fear of it: *England* never having been higher in Trade, our Plantations never stronger and better Peopled, our Dominions never more extended and our Shipping going from under one end of Heaven to another. But alas! if God blast our publick Councils, and strike us at home with such a Division of Heart, that we cannot agree in things that are necessary for common Safety; all our wealth makes us but a more inviting Prey, either for a *Tyre* or *Sidon*, that may be near us, who would gladly carry our Trade from us; or for a great Conquerour that hovers over any of his Neighbours, to spy from whence he can receive an Addition to his Empire and *Glory*. And if God intends to give us up to Captivity, he will take away the Heart from our Counsellors, and Spirit and Courage from our Armies and Fleets; as the Prophets threatned the *Israelites* often, that those to whom God was to deliver them up, should come upon them with so unresistable a Force, and meet with so faint an Opposition, that they should easily fall into their hands.

There is nothing in which the overruling Force of divine Providence, shews it self more than in the rising and falling of Empires; in which we find often, great Kingdoms subdued by a small Force, while the one were elevated with more than ordinary Courage, and the other side, by a Series of odd Accidents, as much depressed: so that vast Treasures and great Armies have melt-

ed to nothing ; and sometimes without any visible Fault in the Conduct ; where no rational Account can be given, but that Heaven was on the one side. If God is against us, he needs no Instruments to chastise us with, he can either by binding or opening the Clouds or Winds of Heaven, blast all the Fruits of our Industry or Trade : he can bring out of the Dust of the Earth, Swarms of Vermin to plague us ; he can discharge his Arrows, and again send the Plague or a Fire among us, or so give us up to Madness and Disorder, that we shall again fall in unnatural Wars at home, and destroy one another.

Some of these Dangers are not so remote, as to be look'd upon as the dark Dreams of melancholy men, or the Speculations of a disturbed Fancy ; what has been may be, and is, perhaps, nearer than we imagine. I shall not encrease your Horror at the Return of such things, by a pompous and tragical Description of them ; you need but reflect on what you have seen and known of many of them : and what if these shall return upon us again ? What if this fruitful and peaceable Land, be again made a Field of Blood, and be warred on both sides, by the Blood of *Englishmen*, Brother fighting against Brother, till being thus weakened at home, we become an easie Acquisition, to those who long for such a Breach among our selves ? And does not the Prospect of these things affect us ? What remains then, but that I conclude with the fourth particular, of which I propos'd to speak, that our turning to God, is that which only can prevent those Judgments that we cannot resist. There is no Counsel nor Divination against God, he makes the Diviners mad, and brings the Counsels of the Heathen to nothing ; he makes the Devices of the people, of none effect : we can neither withstand his Power, defeat his Wisdom,

nor

nor escape his hand; we can only humble our selves before him, and turn to him with our whole Hearts; and thereby avert all that storm of heavy Wrath, that is ready to burst out upon us. If there were a general turning from the evil of our ways, from the Intemperance, Uncleaness, Injustice, and Impieties, that have so long prevailed among us; then how soon would all these dreadful Symptomes of God's Displeasure fall off? Upon the Repentance of *Nineveh*, those Judgments which were so near, that the short period of forty days were prefixed to them, were put off to a longer time: The external, but feigned Humiliation of *Ahab*, procured to him a Reprieve of that Sentence the Prophet had denounced. So if there were but a cessation from these horrid Impieties by which God is so highly dishonoured, and of those publick and avowed Vices which no Christian Nation practises now more openly than we do; and which have, in a great measure, taken our Spirit and Sense from us; we might hope for a longer continuance of that Tranquillity, which we still enjoy. But if no warnings will prevail, if neither past Calamities, nor threatened Miseries, nor the sense which some, who have gone in the same excess of Riot, have expressed of it when they were near Death, will work on a wicked generation, it seems such are already under that Curse given in Commission to *Esaias*, *Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes; lest they see with their Eyes and hear with their Ears, and understand with their hearts, and convert and be healed:* and that this shall last till the Cities be wasted without Inhabitants, the Houses without men, and the Land be utterly desolate. Words expressing the highest Indignation possible against such Sinners, who had long abused the Patience of God, and had mocked him, by drawing near to him with their Lips, when their hearts were far from him.

But

A SERMON Preached, &c.

But if the greatest part will still go on in their Sins, till they perish by them; yet if there were but a small number that would seriously set themselves to turn to God, by Prayer, Fastings, Supplications, and engaging in a course of strict and fervent Devotion, and so stand in that Breach which our sins and Divisions have opened; and instead of looking after News, or expecting much from Humane Councils, till Gods Anger were appeased, would cry mightily to him; these might be the happy Preservers and Deliverers of their Countrey, at least from present Danger. Or if the Sins of *England* are such, that God will not be entreated, even of these, but will give such evidences of his Displeasure, that all shall say, *Verily there is a God that Judges in the Earth*, yet such mourners shall not lose their labour: their Tears and Prayers shall return upon themselves; they shall at the least have their own Souls for a prey, and may be blessed Instruments of gaining some few about them; who, though they may be involved in the common Calamity, yet shall find Mercy in the day of the Lord. God grant there may be many such among us and that for their sakes, *he may raise up the Tabernacle of his Anointed, and close up the breaches of it, and build it up as in the former times*: and so establish us in this good Land, which he hath given us, that we may still enjoy the Blessings of his pure Religion and holy word, with the continuance of our Peace and Plenty: and that if Evil be determined to come upon the Land, that we may not see it, but may be gathered to our Father's in Peace. To God the Father, the Son, and the Holy Ghost, be all Honour and Glory, for ever and ever. Amen.

chap. 9. v. 11.

FINIS.

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